Rev. Joel Swartz D.D.

Vol. II. JUNE, 1880. 19 No. 6.

THE Theological Monthly.

Published by

REV. P. ANSTADT, EDITOR AND PROPRIETOR.

CONTENTS:

	Page.
The Character of Christ	137
The child shall die an hundred years old.—*Rev. B. F. Alleman*	141
Christ the Model Preacher.—*Editor*	145
Circumspect Walking.—*Prof. Jno. B. Focht*	154
The Tobacco Question	157
The Grace of Prayer.—*Rev. H. Ziegler, D. D.*	158
Our Neighbors	158
HOMILETICAL:	
Prayer-Meeting Topics	159
The Holy Bible—*Criley*	159
Revivals.—*Tomlinson*	159
Sayings and Doings of the Little Folks	160
Wit and Wisdom	160

SUBSCRIPTION.

PRICE, $1.00 PER YEAR, POSTAGE PAID.

YORK, PENN'A.

1880.

W. H. Herman, Steam-Power Book and Job Printer, York, Pa.

BEATTY'S MID-SUMMER HOLIDAY OFFER !!

This organ has **14 Stops, 2 Knee Swells, 5 sets of Golden Tongue Reeds, 5 Octaves, Walnut Case, Beautiful French Veneering, Handles & Lamp Stand, Pocket for Music.** It contains Beatty's New Patent Stop Action, found in no other make and Beatty's New Vox Celeste Stop which is by **far the sweetest and most perfect that has ever been attained.** ☞ I will sell this organ boxed and delivered on board cars, with **Stool, Book,** and a new piece of **sheet Music, durlng the Mid-Summer Holiday Months, for**

☞ THE CELEBRATED VOX CELESTE AND VOX HUMANA STOPS ARE USED IN THIS ORGAN.☜

☞ 14 STOPS

No Agents
ONE PRICE TO ALL

Only $85.00

Please remit by Post Office Money Orders, Express Prepaid, or by a Draft on New York. Money refunded and freight charges will be paid if not satisfactory, or you may pay me only after you have fully tested it at your own home. Send reference or evidence of your responsibility if you do not send cash with order.

☞ The reason I offer this Organ so low is to have it introduced. I send out none but the very best Pianos and Organs in the world. Why? Because Agents can trust to their own shrewdness to conceal defects in their's. I do not know who will test mine, and I must therefore send out none but the very best. ☞ Hence every Piano & Organ I send out becomes at once a **STANDING ADVERTISEMENT FOR ME** at your own home.

Upright Piano.

BEATTY PIANOS

Grand, Square and Upright. Prices from *$195* to *$1600. Sent on trial. New 9 Stop Organs only $34.75. Church Organs 17 Stops, Sub-Bass & Octave Coupler; 6 Set Golden Tongue Reeds only $97.75 Infant Organs, Price $30, $40, $45 & $55. Infant Pianos $125.*

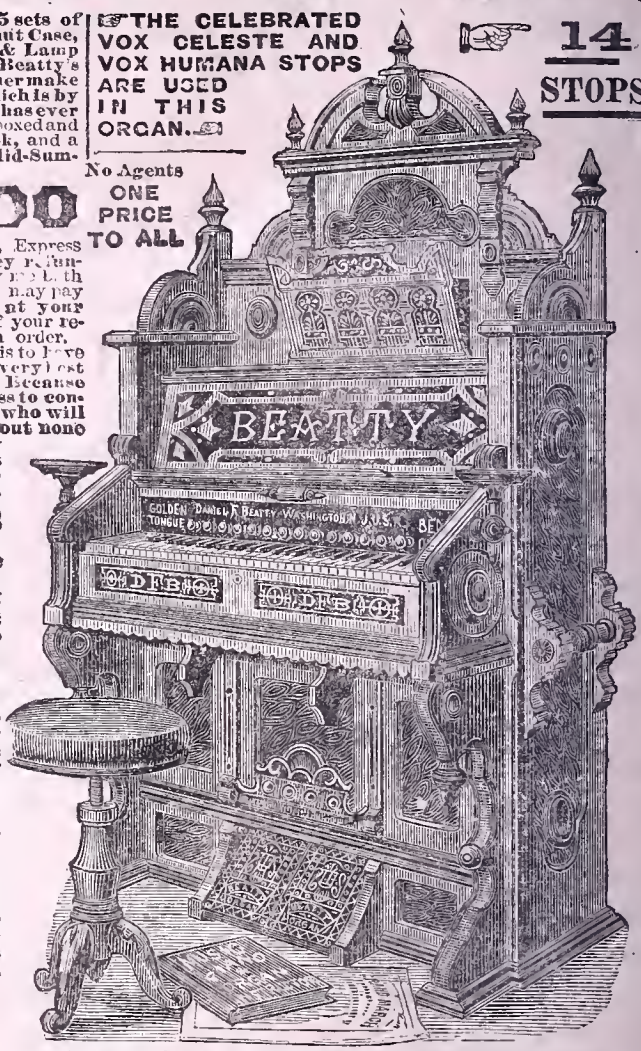
LIST OF NAMES

Send for lengthy list of names from purchasers of my instruments from all parts of the world.

☞ Be sure not to purchase a *Piano or Organ* until you have seen my *Mid-Summer Holiday Circulars and latest Illustrated Newspaper and Catalogue, sent free.*

Address all orders to

DANIEL F. BEATTY,
Washington, New Jersey.



Style No. 28.00. Weight, boxed, 400 lb.; Height 75 in., Depth 24 in., Width 48 in. FULLY WARRANTED FOR SIX YEARS.

SERMON ON DANCING.

Text. "A Time to Dance." Eccl. iii. 4 Second Edition. Published in the office of THE TEACHERS' JOURNAL, York, Pa. Sixteen closely printed pages. Sent by mail for 10 cents.

Balls, or dances are frequently an annoyance to Christian parents and ministers. A French dancing master comes to town and opens a dancing-school. Some of the "First Families" in town, occasionally also church members, send their daughters to acquire this "graceful accomplishment," to "learn good manners," and get into "genteel society." At the end of the quarter's teaching there is a grand ball to wind up with. Many church members would like to know "what harm there can be in this innocent amusement," and "why Christian people can not be allowed to attend a respectable ball?"

This sermon, we think, will answer this question satisfactorily to every one that honestly desires to know what God's word teaches on the subject.

The author very correctly remarks, "It is not the simple act of dancing that is sinful: persons may dance without committing sin thereby; but it is the manner of dancing, the kind of music danced after, the spirit in which you dance, and the object you have in view."

WITTENBERG COLLEGE.

SPRINGFIELD, OHIO.

For a thorough course of Education, and for beauty and healthfulness of location, this Institution is unsurpassed. The next term begins on the 5th day of September, 1878. Ladies are admitted as day students, and boarding and rooms have been procured for them in pleasant families near the College. The following is a near estimate of the necessary expenses of each student:

Tuition, $30 per year; Room rent, $9; Fuel and light, $12; Boarding, from $1.75 to $2.25 per week. Collegiate year, 40 weeks.

For Catalogue or further particulars, address
Rev. J. B. HELWIG, D. D., President,
Springfield, Ohio.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine.
June 1y.

THE INTERNATIONAL COMMENTS.

This is the Lesson Leaf of the Teachers' Journal twice the size of the ordinary lesson leaf: contains copious Explanatory Notes for the use of the scholars, and costs but 12 cts. a year. Samples sent free.

The Theological Monthly.

VOL. 2.—YORK, PA., JUNE, 1880.—NO. 6.

CHARACTER OF CHRIST.

(Conclusion.)

I began with observing how our long familiarity with Jesus blunts our minds to his singular excellence. We probably have often read of the character which he claimed, without a thought of its extraordinary nature. But I know nothing so sublime. The plans and labors of statesmen sink into the sports of children, when compared with the work which Jesus announced, and to which he devoted himself in life and death, with a thorough consciousness of its reality. The idea of changing the moral aspect of the whole earth, of recovering all nations to the pure and inward worship of one God, and to a spirit of divine and fraternal love, was one of which we meet not a trace in philosopher or legislator before him. The human mind had given no promise of this extent of view. The conception of this enterprise, and the calm, unshaken expectation of success, in one who had no station and no wealth, who cast from him the sword with abhorrence, and who forbade his disciples to use any weapons but those of love, discover a wonderful trust in the power of God and the power of love; and when to this we add, that Jesus looked not only to the triumph of his pure faith in the present world, but to a mighty and beneficent power in Heaven, we witness a vastness of purpose, a grandeur of thought and feeling, so original, so superior to the workings of all other minds, that nothing but our familiarity can prevent our contemplation of it with wonder and profound awe. I confess, when I can escape the deadening power of habit, and can receive the full import of such passages as the following,—"Come unto me, all ye that labor and are heavy laden, and I will give you rest,"—"I am come to seek and save that which was lost,"—"He that confesseth me before men, him will I confess before my Father in Heaven,"—"Whosoever shall be ashamed of me before men, of him shall the Son of Man be ashamed when he cometh in the glory of the Father with the holy angels,"—"In my Father's house are many mansions; I go to prepare a place for you:"—I say, Then I can realize the import of such passages, I feel myself listening to a being, such as never before and never since spoke in human language. I am awed by the consciousness of greatness which these simple words express; and when I connect this greatness with the proofs of Christ's miracles, I am compelled to exclaim with the centurion, "Truly, this was the Son of God."

I have thus, my friends, set before you one view of Jesus Christ, which shows him to have been the most extraordinary being that ever lived. I invite your attention to another; and I am not sure, but that it is still more striking. You have seen the consciousness of greatness

which Jesus possessed; I now ask you to consider, how, with this consciousness, he lived among men. To convey my meaning more distinctly, let me avail myself of an imaginary case. Suppose you had never heard the particulars of Christ's history, but were told in general, that, ages ago, an extraordinary man appeared in the world, whose mind was wholly possessed with the idea of having come from God, who regarded himself as clothed with divine power and charged with the sublimest work in the universe, who had the consciousness of sustaining a relation of unexampled authority and beneficence, not to one nation or age, but to all nations and all times,—and who anticipated a spiritual kingdom and everlasting power beyond the grave. Suppose you should be told, that, on entering the world, he found not one mind able to comprehend his views, and felt himself immeasurably exalted in thought and purpose above all around him, and suppose you should then be asked what appearance, what mode of life, what tone, what air, what deportment, what intercourse with the multitude seemed to you to suit such a character, and were probably adopted by him; how would you represent him to your minds? Would you not suppose, that, with this peculiar character, he adopted some peculiar mode of life, expressive of his superiority to and separation from all other men? Would you not expect something distinctive in his appearance? Would you not expect him to assume some badge, and to exact some homage? Would you not expect, that, with a mind revolving such vast thoughts, and raised above the earth, he would look coldly on the ordinary gratification of men? that, with a mind spreading itself over the world, and meditating its subjection to his truth, he would take little interest in ordinary individuals? and that, possessing, in his own doctrine and character, a standard of sublime virtue, he would attach little importance to the low attainments of the ignorant and superstitious around him? Would you not make him a public character, and expect to see him laboring to establish his ascendancy among public men? Would you not expect to see his natural affections absorbed in his universal philanthropy; and would not private attachments seem to you quite inconsistent with his vast superiority, and the immensity of his purposes? Would you not expect him to avail himself of the best accommodations the world could afford? Would you not expect the great Teacher to select the most sacred spots for his teaching, and the Lord of all to erect some conspicuous seat, from which should go forth the laws which were to reach to the ends of the earth? Would you not, in a word, expect this extraordinary personage to surround himself with extraordinary circumstances, and to maintain a separation from the degraded multitude around him?

Such, I believe, would be the expectation of us all; and what was the case with Jesus? Read his history. He comes with the consciousness of more than human greatness, to accomplish an infinite work; and where do you find him? What is his look? what his manner? How does he converse, how live with men? His appearance, mode of life, and intercourse are directly the reverse of what we should have supposed, He comes in the ordinary dress of the class of society in which he had grown up. He retreats to no solitude, like John, to strike awe, nor seeks any spot which had been consecrated in Jewish history. Would you find him? Go to the house of Peter, the fisherman. Go to the well of Samaria, where he rests after the fatigues of

his journey. Would you hear him teach? You may find him, indeed, sometimes in the temple, for that was a place of general resort; but commonly you may find him instructing in the open air, now from a boat on the Galilean lake, now on a mount, and now in the streets of a crowded city. He has no place where to lay his head, nor will he have one. A rich ruler comes and falls at his feet. He says, "Go, sell what thou hast, and give to the poor, and then come and follow me." Nor was this all. Something more striking remains to be told. He did not merely live in the streets, and in the houses of fishermen. In these places, had he pleased, he might have cleared a space around him, and raised a barrier between himself and others. But in these places, and everywhere, he lived with men as a man, a brother, a friend, sometimes a servant; and entered, with a deep, unexampled sympathy, into the feelings, interests, wants, sorrows of individuals, of ordinary men, and even of the most depressed, despised, and forsaken of the race. Here is the most striking view of Jesus. This combination of the spirit of humanity, in its lowliest, tenderest form, with the consciousness of unrivalled and divine glories, is the most wonderful distinction of this wonderful character.—Here we learn the chief reason, why he chose poverty, and refused every peculiarity of manner and appearance. He did this because he desired to come near to the multitude of men, to make himself accessible to all, to pour out the fullness of his sympathy upon all, to know and weep over their sorrows and sins, and to manifest his interest in their affections and joys.

I can offer but a few instances of this sympathy of Christ with human nature in all its varieties of character and condition. But how beautiful are they! At the very opening of his ministry, we find him present at a marriage, to which he and his disciples had been called. Among the Jews this was an occasion of peculiar exhilaration and festivity; but Jesus did not therefore decline it. He knew what affections, joys, sorrows, and moral influences are bound up in this institution, and he went to the celebration, not as an ascetic, to frown on its bright hopes and warm congratulations, but to sanction it by his presence, and to heighten its enjoyments. How little does this comport with the solitary dignity which we should have pronounced most accordant with his character, and what a spirit of humanity does it breathe! But this event stands almost alone in his history. His chief sympathy was not with them that rejoice, but with the ignorant, sinful, sorrowful; and with these we find him cultivating an habitual intimacy. Though so exalted in thought and purpose, he chose uneducated men to be his chief disciples; and he lived with them, not as a superior, giving occasional and formal instruction, but became their companion, travelled with them on foot, slept in their dwellings, sat at their tables, partook of their plain fare, communicated to them his truth in the simplest form; and though they constantly misunderstood him, and never received his full meaning, he was never wearied with teaching them. So familiar was his intercourse, that we find Peter reproving him with an affectionate zeal, for announcing his approaching death, and we find John leaning on his bosom. Of his last discourse to these disciples I need not speak. It stands alone among all writings for the union of tenderness and majesty. His own sorrows are forgotten in his solicitude to speak peace and comfort to his humble followers.

The depth of his human sympathies was beautifully manifested when children

were brought to him. His disciples, judging as all men would judge, thought that he who was sent to wear the crown of universal empire, had too great a work before him to give his time and attention to children, and reproved the parents who brought them; but Jesus, rebuking his disciples, called to him the children. Never, I believe, did childhood awaken such deep love as at that moment. He took them in his arms and blessed them, and not only said that "of such was the kingdom of heaven," but added, "He that receiveth a little child in my name, receiveth me;" so entirely did he identify himself with this primitive, innocent, beautiful form of human nature.

There was no class of human beings so low as to be beneath his sympathy. He not merely taught the publican and sinner, but, with all his consciousness of purity, sat down and dined with them, and, when reproved by the malignant Pharisee for such companionship, answered by the touching parables of the Lost Sheep and the Prodigal Son, and said, "I am come to seek and to save that which was lost."

No personal suffering dried up this fountain of love in his breast. On his way to the cross, he heard some women of Jerusalem bewailing him, and at the sound, forgetting his own grief, he turned to them and said, "Women of Jerusalem, weep not for me, but weep for yourselves and your children." On the cross, whilst his mind was divided between intense suffering, and the contemplation of the infinite blessings in which his sufferings were to issue, his eye lighted on his mother and John, and the sensibilities of a son and a friend mingled with the sublime consciousness of the universal Lord and Savior. Never before did natural affection find so tender and beautiful an utterance. To his mother he said, directing her to John, "*Behold thy son;* I leave my beloved disciple to take my place, to perform my filial offices, and to enjoy a share of that affection with which you have followed me through life;" and to John he said, "*Behold thy mother;* I bequeath to you the happiness of ministering to my dearest earthly friend." Nor is this all. The spirit of humanity had one higher triumph. Whilst his enemies surrounded him with a malignity unsoftened by his last agonies, and, to give the keenest edge to insult, reminded him scoffingly of the high character and office which he had claimed, his only notice of them was the prayer, "Father, forgive them, for they know not what they do."

Thus Jesus lived with men; with the consciousness of unutterable majesty, he joined a lowliness, gentleness, humanity, and sympathy which have no example in human history. I ask you to contemplate this wonderful union. In proportion to the superiority of Jesus to all around him, was the intimacy, the brotherly love, with which he bound himself to them. I maintain, that this is a character wholly remote from human conception. To imagine it to be the production of imposture or enthusiasm, shows a strange unsoundness of mind. I contemplate it with a veneration second only to the profound awe with which I look up to God. It bears no mark of human invention. It was real. It belonged to and it manifested the beloved Son of God.

But I have not done. May I ask your attention a few moments more? We have not yet reached the depth of Christ's character. We have not touched the great principle, on which his wonderful sympathy was founded, and which endeared to him his office of universal Savior. Do you ask what this deep principle was? I answer, it was his conviction of the greatness of the human soul. He

saw in man the impress and image of the divinity, and therefore thirsted for his redemption, and took the tenderest interest in him, whatever might be the rank, character, or condition in which he was found. This spiritual view of man pervades and distinguishes the teaching of Christ. Jesus looked on men with an eye which pierced beneath the material frame. The body vanished before him. The trappings of the rich, the rags of the poor, were nothing to him. He looked through them, as though they did not exist, to the soul; and there, amidst clouds of ignorance and plaguespots of sin, he recognized a spiritual and immortal nature, and the germs of power and perfection which might be unfolded for ever. In the most fallen and depraved man, he saw a being who might become an angel of light. Still more, he felt that there was nothing in himself to which men might not ascend. His own lofty consciousness did not sever him from the multitude; for he saw in his own greatness the model of what men might become. So deeply was he thus impressed that again and again, in speaking of his future glories, he announced, that in these his true followers were to share. They were to sit on his throne, and partake of his beneficent power.

Here I pause, and indeed I know not what can be added to heighten the wonder, reverence, and love, which are due to Jesus. When I consider him, not only as possessed with the consciousness of an unexampled and unbounded majesty, but as recognizing a kindred nature in human beings, and living and dying to raise them to a participation of his divine glories; and when I see him under these views allying himself to men by the tenderest ties, embracing them with a spirit of humanity, which no insult, injury, or pain could for a moment repel or overpower, I am filled with wonder as well as reverence and love. I feel that this character is not of human invention, that it was not assumed through fraud, or struck out by enthusiasm; for it is infinitely above their reach. When I add this character of Jesus to the other evidences of his religion, it gives to what before seemed so strong, a new and a vast accession of strength; I feel as if I could not be deceived. The Gospels must be true; they were drawn from a living original; they were founded on reality. The character of Jesus is not a fiction; he was what he claimed to be, and what his followers attested. Nor is this all. Jesus not only *was*, he is still, the Son of God, the Savior of the world. He exists now; he has entered that Heaven, to which he always looked forward on earth. There he lives and reigns. With a clear, calm faith, I see him in that state of glory; and I confidently expect, at no distant period, to see him face to face. We have indeed no absent friend whom we shall so surely meet. Let us then, by imitation of his virtues and obedience to his word, prepare ourselves to join him in those pure mansions, where he is surrounding himself with the good and pure of our race, and will communicate to them for ever his own spirit, power, and joy.

THE CHILD SHALL DIE AN HUNDRED YEARS OLD.

(CONTINUED.) BY REV. B. F. ALLEMAN. ISAIAH lxv. 20.

We now propose to show how the Gospel promotes the end discussed in the previous article. It does this—

a. BY THE DISSEMINATION OF KNOWLEDGE.

Wherever the gospel is received, and the church of Jesus Christ is established,

there Education is promoted, and civilization and a higher grade of social life and general prosperity follow. Christianity touches everything and leaves its blessing. As one has said, "blot it out of the page of man's history, and what would his laws have been? What his civilization? It is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear its mark; nor a being or a thing which does not wear a different aspect because the right of a Christian hope is in it; not a law which does not owe its truth and gentleness to it, not a custom which cannot be traced in all its body and healthful parts to the gospel." On every man it seeks to impress the importance of SELF-KNOWLEDGE, and such a knowledge of all that God has given us, and such a use of it, as will manifest true manliness in us, as the glory of the first and highest order of his terrestrial works. KNOW THYSELF is its law; and then *consider thyself;*—and from this basis how many warnings and exhortations follow; as, DO THYSELF NO HARM, SHOW THYSELF A MAN. Possessing this knowledge of self, and the relation of things around us, the Gospel would impress us with the importance of seeking the true end and destiny for which God has created us, and thus sanctify this knowledge both to our temporal and spiritual welfare. Thus we would avoid many of the temporal and spiritual evils and accidents to which the human race is liable, and discovering the true end and glory of the present life, we would seek length of days and the strength and vigor necessary to enjoy it. The whole history of Christianity is replete with evidences of the fact, that it has been the parent of Education and general prosperity; and while its voice was heard first and loudest in proclaiming the advent of a Savior who could forgive the sins of the soul, it also presented him as the Lord and head of a sanitary commission that seeks the bodily welfare of fallen humanity. And therefore from the evangelization of the world, or the universal education of the people in the principles of Christian faith and practice, we may expect as a result the redemption of the body, as well as the salvation of the soul.

b. THE GOSPEL PROMOTES THIS END BY INAUGURATING AND PUSHING FORWARD REFORMS.

Christianity is itself a reformation, and the basis and principle of all true reform is found in the Gospel. Christianity attacks evil everywhere in all its times, no matter in what form it appears. That which injures the body is condemned as well as that which injures the soul; and every man who is a Christian is bound by the Gospel, and the better nature which it has given him, to oppose whatever injures man temporally or spiritually. God's people are therefore called to the work of tearing down the barriers to freedom, to advance the cause of temperance, justice and righteousness, and to press the claims of humanity, until the evils which ruin God's fairest earthly temple are subdued. John the Baptist as the radical is still heard crying in the wilderness, "repent ye, for the kingdom of heaven is at hand!" He was in the advance of the reformation, and so are all those men who, being prompted by the Spirit of God, radically assail every evil that breeds destruction to our race. And Jesus as the reformer is still passing through the world, taking up the cry of his forerunner, in the person of his church, which still proclaims the mandate of heaven, "repent ye, for the kingdom of heaven is at hand!" It pushes the work of radicals—developes and matures the methods of reform, strengthens them by the word

of God, and sanctified reason and energy, and presses them as means for the promotion of the cause of God and humanity. It makes the cause of reform its "*excelsior*," and will prosecute it until the kingdom of Jesus is established. It moulds popular opinion, unearths the corruptions and ravages of transgression, and holds up right living as the secret of prosperity. For this reason we have so many agencies and organizations in the church, which seek the consecration of the body as well as of the soul to the glory of God. And such shall be her work until the incoming—the full incoming of that kingdom in which man shall be of "full stature in Christ Jesus" and "the child shall die an hundred years old."

c. THE GOSPEL PROMOTES THIS END BY ITS PEACEFUL TENDENCIES.

It is a gospel of peace. When it was announced to the world, the angels said, "peace on earth—good will toward men." To bring this was the mission of Jesus. True, he brought a sword, and he came to wage a warfare against all manner of evil; but it was a spiritual warfare and its end was the establishment of a pure and abiding peace. Such war as man makes comes of sin, and it is ruinous to both soul and body. It not only depopulates the earth, but it makes the basest passions burn, and promotes the most fearful destruction. But the gospel reconciles us to God, to our fellow-men, and to our own true selves. It gives universal peace. Paul says, "being justified by faith, we have peace through our Lord Jesus Christ." In the blessed era coming, the prophet assures us that "war shall be no more, for swords shall be beaten into ploughshares and spears into pruning-hooks, and the wolf and the lamb shall feed together, the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." And surely the establishment of peace in the earth will speed the fulfilment of the prophecy of the text; for, if the earth is no more cursed with the demoralizing tendencies of war, the pursuits of peace and righteousness will give prosperity and the time and ability to enjoy it. This is forcibly illustrated in the experience of the individual. Nothing will so soon injure health and shorten life, as the reign of passion, the gnawings of a troubled mind, or a wounded heart. There are three things which are indispensable to good health and long life—*a good conscience, a good appetite and a good digestion.* The last two depend upon the first, and if we obey the gospel, we shall be at peace with God, our fellow-men, and our mental and physical constitutions. Then in that day when righteousness shall prevail, when men shall think, feel and act according to the spirit and law of the gospel; when they cease fighting against God, their fellows and themselves, they shall not only eat the good of the land, but they shall "renew their youth like the eagle, and the child shall die an hundred years old."

d. THE GOSPEL PROMOTES THIS END BY THE PHILANTHROPY WHICH IT INCULCATES.

The Gospel makes all its adherents true lovers of mankind. It teaches a philanthropy which has reference to the wellbeing of both soul and body. It teaches an active, operative philanthropy, and one that will manifest itself under the most adventitious circumstances. It works upon the theory that the nearest way to a hungry man's heart is right down his throat, and that while it is wise to cure evil, it is wiser to prevent it. It teaches a philanthropy that rests upon the common fatherhood of God and the universal brotherhood of man—it is gen-

tle and easy to be entreated, without hypocricy and without partiality. It shows us the true well-being of man and puts upon us the holy constraint of love, and prompts us to BE anything, and to *do* anything; yes, and *to do without* anything that may be demanded for the welfare of our fellow-men. Jesus was a philanthropist—the good Samaritan was one; and in these examples he teaches us what he would have his disciples be. What a glorious work some men have done for humanity! Let the poet speak of one—

"From realm to realm, with cross or crescent crowned,
Where'er mankind and misery are found;
O'er burning sands, deep waves, or wilds of snow,
Mild Howard journeying seeks the house of woo.
Down many a winding step to dungeons dank,
Where anguish wails aloud and fetters clank,
To caves bestrewed with many a mouldering bone,
And cells whose echoes only learn to groan;
Where no kind bars a whispering friend disclose,
No sunbeam enters, and no zephyr blows;—
He treads inemulous of fame or wealth,
Profuse of toil and prodigal of health;
Leads stern-eyed Justice to the dark domains,
If not to sever, to relax the chains;
Gives to her babes the self-devoted wife,
To her fond husband liberty and life;
Onward he moves! disease and death retire;
And murmuring demons hate him and admire."

It is easy to see what such a philanthropy can do to save our race and hasten the day of reform and deliverance. It leads us to live for others and to make their well-being a burden of labor and prayer, and a source of delight. It made Paul say, "my heart's desire for Israel is that they may be saved," and it led him not only to desire, but also to sacrifice, for he said, "if meat make my brother to offend, I will eat no flesh while the world standeth;" and with the same spirit, and for the same end, he exhorts his brethren "let your moderation be known unto all men." The gospel, therefore, teaches us to choose an end, a *good* and *long* life. It teaches us to faithfully employ the means which will secure it, and by the fulness and beauty of our manhood, and the vigor and elasticity of our age, to show it to our fellows and to labor to bring them to enjoy it. Now these elements of the gospel are some of the means by which this end shall be attained. That the glorious time referred to will come, cannot be questioned—*when*, it is not given us to know, and we of ourselves cannot determine. But of this we are assured, that its coming depends in part upon the church of Jesus Christ. Whenever this gospel is given to all the world; whenever the church *lives* it, as she preaches it; whenever she unites her efforts in the use of these elements of power, we believe the time will be ushered in. We must begin with ourselves. We must, as God's professed people, enjoy sound bodies and good consciences. We must teach the world by our experience that the righteous is more excellent than his neighbor, *physically* and *intellectually*, as well as morally. We must show them the power of divine grace over nature—that the habits of sin can be effectually cured by it. Let us then hand to posterity a better portion than we have received, for we believe that this blessing of physical regeneration and purification will come in its fulness by transmission alone. God can convert a nation in a day, and so he can usher in the good time referred to, suddenly and independent of human agencies. So he might create men out of the dust of the earth, instead of sending them into the world by natural generation; but after this manner he is not working now. We are his chosen instruments to promote his glory in the use of the means which he has provided, and according to our fidelity, so shall he measure his blessings to us. Let us then realize our duty to him and to posterity, "use the world as not abusing it," living and laboring to *be* and to *do* that whereunto we are appointed; and then whether our days are many or few in the earth, we shall, like a summer's setting sun, sink peacefully to rest, and inherit the life whose years are unnumbered and whose glories are untold.

(Conclusion next number.)

CHRIST THE MODEL PREACHER.

BY THE EDITOR.*

"*Learn of me.*" Matt xi. 29.

When a young minister is about to enter on his field of labor he generally selects some distinguished pulpit orator as his model. But the greatest preacher that can be selected among men has his imperfections or faults, and the young minister who adopts him as his model, will be very likely to imitate him in his faults, as well as his merits. I wish to present for your imitation, one who was without fault or blemish,—a perfect model, whom it will be well for you to follow in all his imitable perfections. That model is Jesus Christ. He himself has exhorted us to follow his example, saying "Learn of me."

I. His Personal Appearance.

The first thing that attracts our attention in a preacher is his personal appearance. What kind of a looking man is he? Is he large or small in stature? Is he fair or dark complexioned? Is he handsome or homely? Is he old or young? We have an apocryphal description of the person of Christ, alleged to be derived from an ancient manuscript, sent by Publius Lentullus, Proconsul of Judea, to the Senate of Rome, from which the following is an extract:

"His person is tall and elegantly shaped; his aspect, amiable and reverend; his hair flows in those beauteous shades, which no colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress, that of the Nazarites; his forehead is smooth and large; his cheeks without blemish and of roseate hue; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below the chin, and parting in the middle below; his eyes are clear, bright and serene."

On the ground of this description the painters have mainly drawn their pictures of Christ; they are divided into two general classes, the *Salvator* pictures with the expression of calm serenity and dignity, without the faintest mark of grief; and the *Ecce Homo* pictures of the suffering Savior, with the crown of thorns. Both this description of his personal appearances, and also the pictures, are legendary and imaginary. Christ did not wish to have his person described, nor his likeness handed down to be an object of idolatrous adoration. "He who is Savior of all and the perfect exemplar of humanity, should not be identified with the particular lineaments of one race or nationality." Accordingly in the four Gospels, which give an account of the birth, teachings, miracles, sufferings, death and resurrection of Christ, not one word is said about his personal appearance; nor do the Epistles throw any light on this subject. It is true, in prophecy he is called the chief among ten thousand and the one altogether lovely, and in foretelling his sufferings the prophet speaks of his countenance as being so marred, that we hid our faces from him. St John also, in Revelations, gives a description of the glorified Redeemer, but none of these afford us any idea of his personal appearance.

Fortunately it is not necessary, in order to make him our model, that we should be familiar with his personal appearance. We could not be like him in this re-

* A Baccalaureate Address dilivered before the students of the Missionary Institute, Selinsgrove, Pa

spect, even if we should try, for we cannot make one hair of our head white or black, or add one cubit to our stature.

We may, however, reasonably suppose that he had a perfectly developed, manly and healthy body, and a well balanced mind. These should also be indispensable requisites in the candidate for the Gospel ministry. That farmer had a very erroneous idea of the qualities necessary for a preacher, who, among five or six sons, had one that was weak and sickly, and could not endure the work on the farm; the best thing that could be done with him, as he thought, was to send him to school, and make a preacher of him.

II. His Manner of Preaching.

The next thing that attracts our attention in a preacher, is his manner in the pulpit, his elocution or oratory. Does he read his sermons, or speak without a manuscript? Is he excited, or calm in his delivery? Does he abound in gesticulations, moving like an actor from one side of the stage to the other, or does he stand motionless like a statue? Does he rant, or is he deliberate in his delivery?

Happyly we are not much at a loss to learn the Savior's manner of preaching. We have an account of the first sermon that he preached. It was in the synagogue of Nazareth. "As his custom was, he went into the synagogue on the Sabbath day, and *stood* up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (Isa. xli. 1, 2.) And he closed the book, and he gave it again to the minister, and sat down." In this sitting posture, therefore, Christ preached his first sermon in the synagogue at Nazareth.

The longest of Christ's sermon's on record, the "Sermon on the Mount," was also delivered in a sitting posture. "And seeing the multitude, he went up into a mountain, and when he was set, his disciples came unto him. And he opened his mouth and taught them." It seems he ascended an elevation to be above the heads of his hearers, and there seated on a log, or a rock, or a mound of earth, he delivered that wonderful sermon extending through three chapters of the Gospel accoeding to St. Matthew, at the end of which the people were astonished, for he taught them as one having authority, and not as the scribes.

On another occasion we find him standing by the seaside preaching to a great multitude of people. It seems they crowded around him and made it inconvenient for him to speak to them; then he entered a ship near the shore and seated on the ship he spoke some of those remarkable parables to the people standing on the land.

We frequently find him teaching in the temple, perhaps in Solomon's porch. There we may suppose he was standing on one of those marble steps, preaching to the listening multitude, when the officers came to arrest him, but were so fascinated by his words, that they were unable to lay hands on him, and returned without accomplishing the object for which they had been sent, saying, "Never man spake like this man."

From all this we infer that Christ was neither a ritualist on the one hand, nor a sensationalist on the other. A ritualist has but one particular way to perform every official duty. He has one place from which he reads the "Gospel of the day," another place from which he reads his prayers, and another place from which he reads his sermon and pronounces the benediction; and he must always have on his clerical robes in every official duty he performs, whether he preaches or prays, whether he baptizes a child or administers the communion; whether he performs a marriage ceremony or buries the dead, he must never vary from that changeless custom, nor leave off that priestly robe. But the Lord Jesus was not bound by an unvarying form, or distinguished from the rest of mankind by his clerical robes. Wherever he found an open door of usefulness he entered it, wherever he found an audience he preached to it, whether it was on the mountain, by the seaside, in the synagogue, or in the temple.

So on the other hand he was not a ranter, or sensationalist, screaming at the top of his voice with wild excitement, moving for dramatic effect from one end of the pulpit to the other, jumping over the pulpit and running down the aisles. "Mother," said a little girl, when she came home from church, "but we had a brave preacher in the pulpit this morning. He scolded and made faces at us, then he stamped his foot, and slapped his hand on the Bible; then he took the Bible up with both hands and struck it on the pulpit-cushion till the dust flew; then he leaned over the pulpit and shook his fist at the men; and not one of them had the courage to go up and fight him."

I can detect nothing of this kind in Christ's manner of preaching. Take Christ as your model in your manner of preaching, my young friends. Don't rant and rave, but be earnest, calm, self-possessed, and natural in the delivery of your sermons. But at the same time also, don't let them lace you up in the straight jacket of ritualism, and rob you of that precious liberty wherewith Christ has made you free.

III. His Style.

The next thing that draws our attention, after we have seen the preacher in the pulpit and observed his manner, is his style. Is his style intricate or simple? Is it flowery or plain? Is it wrought out in nicely balanced sentences, or is it the popular conversational style? When we examine Christ's discourses we shall find the popular conversational style predominating in them. There is no studied effort to display his learning or his literary taste. His language is grammatically correct, and his words the most appropriate to convey the idea he wished to express. But his words are plain and easily understood, and that no doubt was the reason why the common people heard him gladly, because they understood what he said. His illustrations are mostly taken from nature, such as trees, vines, flowers, sheep, birds, fishes, marriage feasts, &c., all such things as were most familiar to his hearers. Luther seems to have adopted the same principle in the style of his preaching. He remarked once in a playful mood, "When we learned professors are together, such as Melanchton, Bugenhagen and Cameranus, we talk very learnedly, insomuch that the very angels might be astonished at our learning. But when I preach the Gospel I try to be so plain, that even the servant, who stands behind the door with his cap in his hand, can understand me, and

then I am sure that those learned professors who sit under the pulpit understand me too."

Let us look at an extract or two from Christ's sermons, by way of illustration. The Sermon on the Mount is the longest discourse of Christ that we have on record. In one part of this sermon he inculcates trust in God's providence. Ever since the fall of man the "bread and butter question" has caused us the most anxiety. What shall we eat; what shall we drink, wherewithal shall we be clothed? How shall I support my family? Where shall I obtain food and clothing for them? How shall I pay my debts? Now see how Christ treats this subject and inculcates trust in the providence of God: "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns. Yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow! they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. vi. 25–30.) "Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he ask an egg, will he give him a scorpion? If ye, then, being evil, know how to give good things to your children, how much more shall your Father which is in heaven, give good things to them that ask him."

How plain and simple are these words! How easily understood! A child can comprehend them. Yet how powerful is the argument, how incontrovertible the logic!

Make Christ your model as regards your style, my young friends. Let your words be well chosen, and express the very thought you wish to convey, let your language be accurately grammatical, let your reasonings be strictly logical, let all your statements be accurately truthful, let your style be simple, plain, and adapted to the comprehension of your most untutored hearers, let your articulation be so distinct that every word and syllable can be heard and understood.

I think I have seen a statement, somewhere, that in war only about one bullet in five hundred kills or wounds a man. Mrs. Partington thinks this is a great waste of ammunition. But how much spiritual ammunition is wasted every Sunday in preaching! Every word that is not heard or understood from defective articulation; every sentence which is so involved that the hearer loses the connection; every argument that is so intricate that the common people cannot comprehend it; every application that is so farfetched that the audience cannot see it, is so much spiritual ammunition wasted. My young friends, never waste your ammunition. Cromwell's address to his soldiers might have a spiritual application here. "Fellow-soldiers," said he, "trust in Providence; but mind and keep your powder dry."

IV. His Social Character.

After we have seen our minister in the pulpit, observed his manner and critic-

ized his style, we should like to become personally acquainted with him, and learn to know him in his social character. Is he companionable, or morose? Does he associate with the people, or does he seclude himself? Is he dignified in his manner, or is he vulgar in his behavior? Does he visit only the rich and neglect the poor, or does he treat all alike with Christian courtesy? Is he a gentleman, or a ruffian?

Here again we find Christ the best model that we could select. He was no recluse that shut himself up like the cloistered monk; while he sometimes sought the solitude in order to have undisturded communion with his heavenly Father, he mingled freely in society. The first record of his public ministry is the account of his presence at the marriage of Cana, which he made happy by his presence, and miraculously supplied the poor people with wine. Methinks I hear an objector interpose, "Would you have our ministers imitate Christ here, and go to manufacturing wine?" Yes, if you can make it like he did, out of pure water.

So we find him also gracing with his presence the festivities of the rich and great. Simon, a rich Pharisee of Capernaum, made a great dinner and bade many of the elders and nobles of the people. And for some reason he also invited Jesus and his disciples. Jesus accepted the invitation, went to the magnificent entertainment of Simon, mingled with the guests and partook of his bountiful dinner. But while he partook of the hospitalities of the rich, he did not shun the society of the poor, and was always ready to help or instruct even the despised and outcast. The Samaritan woman with whom he had that instructive conversation at the well, was by no means one of the most honorable women; she had had seven husbands, and was at that time living with a man to whom she had never been married, yet the record of the conversation with her forms one of the most sublimely beautiful and instructive chapters in the New Testament.

The Pharisees and scribes murmured at him, saying, "This man receiveth sinners and eateth with them." "He is a friend of publicans and sinners." But we must also carefully notice, that he did not make these publicans and sinners his bosom companions and engage with them or encourage them in their sins and evil practices. No, it was to do them good, and to labor by his genial influence and wise instruction to turn them away from the paths of sin and folly and bring them to the paths of virtue and religion.

In what a beautiful light does the gospel place the social character of the Savior, where we are told, they brought little children to him, that he should lay his hands upon them, and when the disciples forbade them, Jesus was very much displeased and said, "Suffer the little children, and forbid them not to come to me, for of such is the kingdom of heaven. And he took them up in his arms and blessed them."

We see his social qualities displayed in the house of Martha, Mary and Lazarus, whose hospitality he enjoyed whenever he came to Jerusalem, and where Mary enjoyed so much his interesting and edifying conversations that she sat at his feet listening to the gracious words that fell from his lips.

There are some vinegar-faced people who think it is a sin to laugh, and therefore Christians, and especially ministers of the Gospel, should always wear a long face and put on a solemn countenance; because, say they, Jesus was often seen

to weep, but never seen to laugh. It does not follow, logically, that if a man was seen to weep at a funeral, that he never laughed at a wedding. Jesus had a sympathetic nature, causing him to weep with those that wept, and to rejoice with those that rejoiced. God has constituted us so that we must laugh when anything ridiculous is presented to us, and it is no sin, when indulged in with moderation; there is no command in the decalogue against it, and it is said to be wholesome.

The lesson we learn, therefore, from this phase of the Savior's character, is, that ministers should be sociable. If a rich man makes a sumptuous dinner and invites you to partake of it, don't decline the invitation—you would most likely offend him by such a course, and ministers are just as much entitled to enjoy the good things of this life, as any other people. But by no means make the homes and the tables of the rich the only ones you frequent. If anything, be seen more frequently in the homes of the poor and lowly; do net be afraid or ashamed to be called, like Jesus, a friend of publicans and sinners.

V. The Controversialist.

Another question about our preacher is, how does he sustain himself against personal opponents and enemies of religion? Is he fearless or timid? Is he impartial in reproving sin and ungodliness, or is he sycophantic, conniving at the sins of the rich and great, while he condemns and reproves the same sins in the poor with harshness? Is he ready with an answer to the questions of the adversaries, or does he become dumbfounded by their false reasonings? Here again we shall find a most noble example for our imitation in Christ. While he was very tender and consoling to truly penitent sinners, and was never known to turn a single penitent empty away, but said unto them, Son, or daughter, be of good cheer, thy sins are forgiven thee, he was terribly severe in his reproof of impenitent sinners and hypocrites. Poor Lazarus, who was more cared for by dogs than men, is represented by Christ immediately after death, as being carried by angels into Abraham's bosom, while the rich man, who was clothed, like a king, in purple and fine linen, and fared sumptuously every day, lifts up his eyes in hell, calling for a drop of water to cool his tongue.

The Pharisees were the most influential sect or class among the Jews. The highpriests, the elders, scribes and lawyers mostly belonged to this sect. They made loud pretensions to holiness; they were scrupulously particular in fulfilling the letter of the law; they even performed works of super-errogation, doing more than the law required; they made a public show of their religion to call forth the admiration of the gaping crowds. But their religion was all outside; they had a superabundance of its form, but none of its power. Therefore Christ very properly compares them to whited sepulchres, beautiful without by their polished marble, but within full of corruption and dead men's bones. He accuses them of cheating widows and orphans, while they make broad their phylacteries and say long prayers. Now see with what withering words he reproves them. O ye Scribes and Pharisees, hypocrites, vipers, how can you escape the damnation of hell! Very few men have ever approached Christ in the sublime denunciation of impenitent sinners and hypocrites. John the Baptist did, Luther did, John Knox did. I do not wonder that the Pharisees got mad at him. Because the truth will

have one of two effects: either it will convict the sinner and lead him to repentance and reformation, or he will harden his heart and be filled with hatred against the truth and the minister who preaches it. These effects were also produced by Christ's preaching. Some few, even of the Pharisees, were convicted and converted, as we see in the cases of Nicodemus and Joseph of Arimathea. But the great body of the Pharisees were enraged against him; they gnashed upon him with their teeth; they slandered him, ascribing his miracles to the power of the devil; they conspired against his life; they left no means untried until they had succeeded in their hellish plots to have him condemned to death on the cross, and then followed him to calvary, to gloat their eyes on his dying agonies. My young friends, while you are very tender in dealing with penitent sinners, be fearless in reproving hypocricy and open sin, and if they persecute and kill you, remember, this is no more than they have done to your Lord and Master, and he will give you the martyr's crown in heaven.

Observe also the skill with which he confounds the adversaries of the truth. "And they sent unto him certain of the Pharisees and the Herodians to catch him in his words. And when they were come they said to him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of man, but teachest the way of God in truth: Is it lawful to give tribute to Ceasar? Shall we give or shall we not give"? How devilishly cunning this question was framed! If he had answered the question affirmatively, they would have denounced him to the people as siding with their oppressors; if he had answered it negatively, they would have denounced him to the Roman government as one who fomented sedition. They thought surely they would catch him in this trap. "But he, knowing their hypocricy, said unto them, Why tempt ye me? bring me a penny that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Ceasar's. And Jesus answering, said unto them, Render unto Ceasar the things that are Ceasar's, and to God the things that are God's. And they marvelled at him." Mark xii. 17.

Then came unto him the Sadducees, those self-conceited rationalists, who did not believe in a future life, and tried their hand with the question about the woman that had been married to seven brothers, and then asked, as they thought triumphantly, Whose wife shall she be in the resurrection? But Jesus showed them that they did err, not knowing the Scripture, neither the power of God. "For when they shall rise from the dead they shall neither marry nor be given in marriage, but are as the angels which are in heaven. And as touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spoke unto him saying, I am the God of Abraham and of Isaac and of Jacob. He is not the God of the dead, but the God of the living. Ye do therefore greatly err."

After he had silenced the Sadducees, (Luther translates it, "stopped their mouths," Das Maul gestopft.) a lawyer tried his hand, and asked him, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this: Thou shalt love thy neighhor as thyself. There is none other

commandment greater than these. And the lawyer said unto him, Well Master, thou hast said the truth, for there is one God, and there is none other than he: And to love him with all the heart and all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifice. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of heaven." (Which was saying a good deal to a lawyer.) "And no man after that durst ask him any questions." He had completely discomfited the whole of them.

Observe here that Jesus took his weapons of attack and defense from the Scriptures, not from science or philosophy, falsely so called. The Pharisees, the Sadducees, and the lawyers were successfully outdone by the word of God, which is sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and the intents of the heart.

Take Christ as your example, in this respect, also; make yourselves familiar with the Scriptures, the oracles of Divine Truth; and you will always be prepared to answer a fool according to his folly, and defend the truth against all its adversaries.

VI. The Christian Character of the Minister.

The last, though by no means the least, of the questions we would ask about our minister, relates to his religious character. Is he a sincerely devoted Christian, or is he a hypocrite? Is he blameless in his life and conversation, or is he crooked in his ways? Does he smoke and chew tobacco, or does he abstain from the noxious weed? Does he indulge in the use of strong drink, or is he a temperance man? Is he a man of living faith and good works, or is he a mere formalist? In a word, is he a good man, or a bad man? He may indeed be the most graceful and elegant speaker, he may prepare his sermons with the utmost care, and round his sentences in the most elegant style, he may be the most powerful reasoner, and overwhelm his opponents by the force of his logic, yea, he may be a distinguished and successful revivalist and instrumental in the conversion of thousands of sinners, and yet be a consummate hypocrite.

Here again we have the most perfect model presented for our imitation in the Lord Jesus Christ. He was perfectly holy and sinless. An unconverted minister may preach the Gospel and lead sinners to Christ, just like a finger-post that stands motionless, points travellers the right way they must take to reach the place of their destination. But Christ designs his ministers to be not merely finger-boards, to point others on the way to heaven, he wants them to go before their flocks and lead them by their example as well as by their precepts. I was once travelling by a strange road to fill an appointment at a church. All along the road I was correctly guided by the hand-boards that stood at every crossing. At last I came to a division of the road where the inscription on the hand-board was almost obliterated, and I was in doubt which of the two roads to take. Fortunately a man came along in a carriage, of whom I enquired which was the right road to the church. He said, "I am going there, too; you just follow me, and you will be sure to get there by the right road." What a beautiful image is this of a faithful minister; not one who stands still, and merely points to heaven, like

a dead sign-post, but like a living guide that points the way and bids his people, "Follow me, as I follow Christ."

Your office is called the office of the holy ministry, not only because he ministers in holy things, but also because the minister himself should be holy. God requires this, the church requires it, and even the world requires it. The impression, even among worldly people, is, that ministers of the Gospel should be much holier than laymen. When a minister falls into any sin or immorality, it is heralded in all the newspapers from Dan to Beer-Sheba, whereas if a layman commits the same sin, especially if he is not a church-member, the matter attracts very little attention. If there is the least stain on a minister's character, he is no longer regarded fit to enter the pulpit or to preach the Gospel; the people will not tolerate him any longer in the pulpit; he may become a doctor, or a lawyer, or he may be regarded as remarkably qualified for a politician, and the people will patronize him as a physician and confide their bodily health into his hands, or as a lawyer they will entrust their worldly interests into his care, or as a politician they will entrust the welfare of their country into his keeping. But they will not tolerate a bad man in the pulpit.

Therefore, my young friends, for the sake of your success in the ministry, for the sake of your own happiness in time and eternity, cultivate personal piety in your own hearts. Make Christ pre-eminently your model here; in love to God and man, in holy communion with God, (he sometimes spent whole nights in prayer), in works of charity and mercy, in enduring sufferings and even persecutions with patience, and continue so until death. In a word, be Christ-like, and the nearer you approach him, the more you will discover the distinction of a true minister of Jesus Christ, and the more souls you will likely be instrumental in bringing into the kingdom, who will be the bright jewels in your crown of glory.

Now I have tried in my feeble way to present to you Christ as a model preacher, in the manner of his preaching, in the style of his sermons, in his social character, as a controversialist, and in his holy life. We have in him a perfect model, one that we should constantly strive to imitate, although we shall never attain to, much less excell, his infinite perfections.

When I was a boy, I lived at the foot of the Allegheny mountain; I used to see the clouds floating around its brow, and the heavens seemed to rest on its top. I imagined that if I could climb that highest peak, towering above the clouds, I might step right into heaven. But as I ascended the mountain, the sky seemed to recede, and when I stood on the highest pinnacle, the blue expanse of heaven seemed to be as far above me as when I was in the valley two thousand feet below. And yet I certainly had approached a little nearer to the sun and moon, although I would never be able to reach them by ascending the highest elevation on earth. Jacob's ladder was only for angels to descend and ascend into heaven. So we may ascend one mount of transfiguration after another, and become more and more assimilated to Jesus in his glorious character, but through time and in eternity we shall never be able to attain to his infinite perfections. Make Christ your model, therefore, my young friends, you have an exhaustless task before you, and and eternity in which to perform it.

CIRCUMSPECT WALKING.

BY PROF. JOHN B. FOCHT.

An old English divine once introduced a sermon on this subject by saying, "Did you ever see a cat walking on a fence having a row of broken glass bottles along the top as a defence against intruders? How carefully she puts down her paw, how warily she looks around for any near foe. She is walking circumspectly." We should see clearly the position in which we will be put by every step we take. We are commanded to walk circumtpectly—to walk in wisdom—to use the best means to secure the best ends, to avoid all that will in any way impair our usefulness, as well as our development in Christian character.

It is reasonable to suppose that a Christian would not attempt to defend any action or habit, known to injure physically or morally. We must care for our moral nature. It is true, as Luther says: "We can not keep the birds from flying over our heads, but we can prevent their building nests in our hair," Evil thoughts and desires may pass through the mind, ours is the guilt if they lead us to sin. This cannot result unless these thoughts are cherished.

Our bodies are said to be temples of the living God, and are not to be defiled. We are no less responsible for the misuse of our bodies, than we are for perversion in moral culture. It is not enough for one to say of any habit, that it injures no one but himself; even if true, this in itself is sufficient to condemn the practice.

The injunction of the Apostle is of very wide application. It comprehends the whole of the Christian life in all its relations, and ever stands as a striking admonition to prudence, watchfulness, consideration for others, and all else that may enter into our association in life. The mutual interdependence of individuals in society, the sensitiveness of the whole social organism to the action of one member, these and like considerations give rise to a just and universal demand for the exercise of carefulness in all things, for circumspect walking. This carefulness must extend not only to what is clearly defined as illegal or immoral, but also to those things which, as the Apostle puts it, are not expedient—not expedient because they may detract from the good influence each should have on the other, because we may lead our brother into wrongdoing, and not less because of the weakening reflex influence of every course of conduct not using proper means to secure desirable ends.

It is not just to ascribe motives or to determine character from any single isolated action. Good men often err, but they are not for this reason to be judged unworthy or hypocritical. It is only when the habits of a man are known that we can with accuracy judge as to his character. Habits, physical, intellectual, and moral, determine the man and his influence. Concerning these habits one may say, "these are private matters, my personal habits concern no one but myself." This is certainly an error. No one lives to himself alone. In the fullest sense no habits are private, their effects cannot be limited to the individual. The private as well as the public life of every one should, therefore, be regulated in accordance with unchanging principles of right, exemplifying the great law of love to God and love to man. Paul asserts the broad principle, our true moral obligation, when he says: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

From what has here been presented,

we think it reasonable to conclude that no one has a right, 1, To do what will injure himself, nor, 2, To practice what will injure others. Let us apply these two principles which are so self-evident that argument is unnecessary.

The distiller says, "If you don't want any whiskey, don't buy it. Its manufacture is a private enterprise, my own business, and does not concern you." The drinker says, "I am a free man. I want to use my liberty. You have no business to interfere with my private habits. I spend my own money, and as I injure no one but myself, it is the business of no one else." We all know that every one of these assertions is baseless, yet they have been confidently presented in defence of the sale and use of liquors. Liquor injures every one—the one making it, the one who sells it, the one who drinks it, and all in any way connected with these parties. So terrible has this evil become in its present and possible future results, that all who have the good of their fellow-men at heart, unite in condemning the whole traffic and use of such liquors.

So it was with slavery. Those holding slaves asserted that slavery was a divine institution; that the ownership and use of slaves was a private matter, that if Abolitionists did not want slaves, they did not need to purchase them, and that as the Abolition agitation interfered with private property, it was all wrong, and should cease. Men at last recognized the universal brotherhood of man, and slavery fell, but not without a desperate struggle. As is evident, public opinion and private inclination must not be factors in determining our course with reference to any reform.

There is another question which must soon force itself upon our notice and demand an answer. Must we not as Christians, abstain from the use of tobacco and discourage its use by others? It requires no prophet to foretell the answer that must be given in a decade or two. It is not a sufficient answer to say that it has the sanction of many good and efficient Christians. The same assertion could have been made less than a generation ago concerning the use of liquors, or the institution of slavery. There are many who can well remember when the people gave expression to their kindly feeling by presenting the decanter and glass to their pastor as he visited them. It was considered entirely proper for the minister to take a drink of wine or spirits before beginning communion service or on funeral occasions. A quarter of a century ago drunken school teachers and drinking preachers were not a rarity. The people regarded this as a private habit and it was not until they fully realized its far-reaching evil influence, that they began to seek and apply a remedy.

What staunch supporters slavery had, we all know. Sermons were written, the Bible made proof to show that this institution was founded on right, a mighty struggle was made for its existence; but in vain, it was a wrong and it went down.

In settling the tobacco question, the honest, right-thinking man must not be governed by common opinion; he must determine whether it is right or wrong. Every one addicted to this habit, must answer these two questions: "Does it injure me?" "Does my use of tobacco injure others?" It is not our purpose at this time to present the argument based on its evil effect on the health of an adult user. Suppose that it is not injurious to such an one, or even that its use is recommended as positively beneficial in certain cases, both of which we disbelieve, it is not yet settled that it is right to use it at any time and in any place. If a physi-

cian should prescribe a stimulant, it would scarcely be regarded as proper for a minister to frequent regularly a public bar and there call for and drink the liquor, or to pull out the bottle for a drink immediately before entering or after leaving the house of God. Why not? It might be answered, "It would have a bad influence and might cause others to stumble." Those who use tobacco do these things habitually without a thought as to the influence upon others. They do not walk circumspectly.

No one can doubt that the use of this narcotic is injurious to the young. A look given to a growing lad given to this habit, is sufficient to settle this question. It ruins the nervous system, beclouds the intellect, fixes on him a burdensome and useless expense through life, or if he does free himself from its power it is accomplished only by a terrible struggle, and arouses within him an appetite which at last leads to strong drink. A dark picture, but not overdrawn, as we are prepared to give full proof for every assertion. If tobacco is to be used as a medicine, let it be used at such time and place, that the young may not find in the practice of their pastor a habit, the imitation of which will cost them money, bring them an unclean and very probably a diseased body, and at last a ruined soul. Paul says, "Be ye followers of me, even as I also am of Christ." Too much stress cannot be laid on the importance of giving the young a good example. To train up a child in the way in which he should go, it will be found of advantage for those who are regarded as examples, to go in that way themselves. There are thousands of young men using tobacco, whose parents are strongly opposed to the habit. Who is responsible? Not the parents, who did all in their power to prevent the formation of such a habit. Must not much of the blame be charged against the clergy and leading laymen who by their practice sanction this habit.

Such a habit certainly limits very much our usefulness. I have in mind several Lutheran clergymen of distinction, who rarely fail to excite disgust in all clean people. by their slavish use of tobacco. Admonitions to pure and holy living, to self-control and moderation, to the exhibition of a worthy Christian example, have not much force when the hearer knows of selfish indulgence in this habit, or when these words of counsel come from a mouth reeking with tobacco, the juice of which is hanging on the beard and spotted over a soiled shirt front. I have seen ministers' studies, arranged for convenience in the church building, so nauseous with stale tobacco smoke and old pipes, as to be scarcely endurable. A fit place. indeed, in which. to give counsel to troubled souls, to direct to a life of purity and holiness! One visit would be about as many as any one at all sensitive would make to such a place. Ministers often complain of the great self-sacrifice demanded of them. Why then waste part of this meagre salary in a habit so useless, and thus increase the burden? It is also entirely possible that if our clerical tobacco-users, who are so often troubled with vertigo, nervousness, indigestion, and the like, were to abstain from their favorite luxury, they would find some relief. It is at least worth a trial. In some synods it is made obligatory on all beneficiaries to abstain from the use of tobacco. This is right; but what consistency in requiring of them what the ministers are unwilling to do! It is said the preacher spends his own money, usually little enough at most, and that the beneficiary does not. Do not the clergy preach that we are all stewards and are held accountable for the faithful

use of everything in our possession? The minister has no special privilege to waste his means, and, as some have done, cause their families to suffer. This I am prepared to prove.

This habit is not at all excused by urging that there are other evils prevalent; excess and imprudence in eating and the like. It would be a strange principle, that because some men sin in one way, therefore I may indulge in some other evil practice and be free from guilt.

We must remember that to the ministry, more than to any others, the world looks for its examples in purity and upright living. How great the need that in all things we walk circumspectly.

The foregoing presents some reasons why all, and especially the clergy, should not use tobacco. If there are any who believe the use of tobacco is defensible, on physical, intellectual or moral grounds, the writer, as well as many other readers of the MONTHLY, will be pleased to hear their side of the question. As the habit is so widespread and sanctioned in precept and practice by so many eminent men, no doubt able defenders will appear.

THE TOBACCO QUESTION

is exciting considerable attention among a number of Christian denominations. Prof. Focht, in an article in this number of the MONTHLY, under the heading "Walking Circumspectly," discusses the question and urges some strong arguments against the use of the weed. He requests that some one or more of his ministerial brethren, who are addicted to the use of tobacco, should write a reply or an article in defense of the practice. The columns of the MONTHLY are open to a free discussion on this subject.—Surely, no Christian minister should continue in a practice which he is unwilling or unable to defend on Christian principles. Who will volunteer a defence of tobacco?

At the late meeting of the Susquehanna Synod, the tobacco question was discussed and a resolution passed urging ministers to abstain from the use of tobacco

A number of Lutheran Synods have standing regulations according to which no beneficiary who smokes or chews tobacco, can receive any aid from the church.

To those who regard us as peculiar in our notions on this subject, and as making a great ado about a very small matter, we would say, read the following resolution adopted by the United Presbyterian General Assembly, 1870:

Resolved, That the use of tobacco is demoralizing in its tendency, and should therefore be discountenanced by all who profess the Christian religion.

In 1874, in response to a memorial from the ladies of monmouth, the Assembly said:

We hail this memorial from the ladies of Monmouth as the harbinger of a better day, we trust not far distant, when the energies of the Church shall be turned against the use of tobacco, as they are now turned against the use of intoxicating drinks.

In addition to this hear the testimony of the Reformed Presbyterian Church (Covenanters) as declared at their Synod which met in New York, May of last year:

Inasmuch as tobacco is extensively used throughout society, and its use is a positive evil, which manifests itself,

1. As an injury to physical health.
2. As an offense to good manners.
3. As an unnecessary expenditure of money.

4. As it is associated with much vice.
5. As it exerts a demoralizing influence upon the youth.
6. As it is inconsistent with moral and spiritual purity. Therefore,

Resolved, That this Synod condemn all indulgence in the use of tobacco.

2. That we urge our people to abstain from it in every form except as prescribed by competent medical authority, and use all lawful means to eradicate this evil from society.

3. That presbyteries be hereby advised to license no one to preach the gospel who indulges in the use of tobacco, and sessions be advised not to ordain any officers in the church who practice this habit for mere carnal gratification.

THE GRACE OF PRAYER.

BY REV. H. ZIEGLER, D. D.

The grace or spirit of prayer is a holy habit wrought in the soul of man by the Word and Spirit of God, by which he is enabled to bring his requests to the throne of grace, and there commune with God in the exercise of the graces of the Holy Spirit, viz.: in the exercise of penitence, self-loathing, self-abasement, of faith, love, gratitude, hope, patience, acquiescence, of deep anxiety, of ardent desire, of importunity, of bowels of compassion.

The grace of prayer can and ought to be cultivated. This can best be done by meditating frequently on one's own sinfulness and wants, and also, on those of our fellow-men. Again, by realizing our dependence on God; by making ourselves familiar with the promises of the Bible; by exercising ourselves to keep a conscience void of offence toward God and man; by a conscientious obedience to divine authority; by stirring up one's self to stronger exercises of faith in God; and by a constant dependence on the aid of the Holy Spirit.

For a Bible-Reading on the grace of prayer, the following texts can be used. Those in parenthesis are intended mainly as being parallel to, and illustrative of, the one immediately preceding:

1 Kings viii. 37–39. Luke xviii. 31; (Luke xv. 21; Ezra ix. 6, 7; Ps. li. 1, 3.) Job xxiii. 3–5; (Ps. xlii. 1, 2; cxlii. 1, 2; Daniel ix. 16–19.)

From these texts the following points can be brought out, and impressed:

1. A deep sense of our condition and need as sinners.
2. Deep humiliation before God.
3. An intense desire to draw near to Him, and lay our cause before Him.
4. An earnest and sincere purpose to plead our cause before him.
5. A strong confidence that God will give ear to our prayers.

It will be profitable to show how all these points are involved in the grace of prayer.

OUR NEIGHBORS.

A minister was soliciting aid to foreign missions, and applied to a gentleman who refused him with the reply, "I don't believe in foreign missions. I want what I give to benefit my neighbors." "Well," replied he, "whom do you regard as your neighbors?" "Why those around me." "Do you mean those whose land joins yours?" inquired the minister. "Yes." "Well, how much land do you own?" "About five hundred acres." "How far down do you own?" "Why, I never thought of it before, but suppose I own about half way through." "Exactly," said the clergyman; "I suppose you do, and I want this money for the New Zealanders—the men whose land joins yours on the bottom."

HOMILETICAL.

PRAYER-MEETING TOPICS.

Taking hold of God. (Isa. lxiv. 7.)

The Spirit's intercession. (Rom. viii. 26.)

The blind man at Bethsaida cured. (Mark viii. 22–26.)

The life of Christ to be manifested in the earthly life of the believer. (2 Cor. iv. 10, 11.)

The ecclesiastical opposition to Christ. (Matt. xxvi. 57–68; xxi. 23–32.)

Seek not man's, but God's commendation. (2 Cor. x. 12–18; Matt. xxv. 21.—CH. INT.

THE HOLY BIBLE

How many books in the O. T.? 39.
How many books in the N. T.? 27.
How many in all? —66.

I. DIFFERENT NAMES GIVEN TO IT IN ITSELF.

John ii. 22; Ps. i. 2; Rev. xxii. 10; Luke iv. 20; 2 Tim. iii. 15; Eph. vi. 17; Heb. iv. 12; Ps. cxix. 89; 2 Kings xxiii. 2; 2 Cor. iii. 14.

II. ITS NATURE.

1. *Divine.*—Isa. vii. 20; lv. 8; Mark vii. 8–13; Col. ii. 8; 2 Sam. xxii. 31; Ps. xix. 7–9.
2. *Inspired.*—Ps. cxix. 105; Prov. vi. 23; xxii. 20; Eccles. xii. 10; 2 Sam. xxiii. 2; 1 Cor. ii. 13.
3. *Permanent.*—Ps. cxix. 144, 152; Is. xl. 8; Matt. v. 17, 18; 1 Peter i. 25; Rev. xxii. 18, 19.

III. ITS USE.

1. *To be read.*—Deut. xxxi. 10–13; Jer. xxxvi. 6; Col. iv. 16; 1 Thes. v. 2.
2. *To be studied.*—John v. 39; Acts viii. 28–30; xvii. 11.
3. *To be digested.*—Jer. xv. 16; Ezek. ii. 8–10; Rev. x. 8–10.

IV. BENEFITS.

1. *Wisdom.*—Ps. cxix. 98–100, 103.
2. *Hope.*—Ps. cxix. 81; Rom. xv. 4.
3. *Faith.*—John xx. 31; Rom. x. 17.
4. *Sanctification.*—Ps. cxix. 9; John xvii. 17; Acts xx. 32.
5. *National blessings.*—Deut. iv. 6–8; Ps. cxlvii. 19–20; Rom. iii. 1, 2. —CRILEY.

REVIVALS.

I. *Revivals Ancient and Scriptural.*—Gen. iv. 26; B. C. 400 years. 1 Kings xviii. 38, 39; B. C. 900 years. 2 Kings xxiii. 3, 21, 22; Josiah's time, B. C. 624 years. 2 Chron. xxx. 11–13, 21–27; B. C. 726 years. Neh. viii. 2, 3, 6; B. C. 445 years. Jer. ii. 2, 4; B. C. 628 years. Acts ii 41–44; v. 14; viii. 5–7; xi. 19–24; xiv. 1; A. D. 33.

II. *Revivals have been Predicted.*—Joel ii. 28; B. C. 800 years. Zech. xii. 10; B. C. 587 years.

III. *These Predictions have been Fulfilled.*—John iv. 39; (under Christ's own ministry). Acts ii. 41; iv. 4. *Supra* I, Reformation of 16th century. In west of Scotland, 1625 and 1630; north of Ireland, 1628; In London, 1665; in western world under Whitefield, Brainard, Edwards, &c., down to the present time.

IV. *Revivals may be expected till the Millenium comes.*—Heb. viii. 11.

V. *Revivals Genuine.*—2 Kings xxiii. 24, 25; 2 Chron. xxxi. 5, 8; Acts ii. 44–48; viii. 8; xix. 18–20.

VI. *Revivals Spurious.*—Matt. xxiii. 15.

VII. *We should pray for genuine Revivals.*—Ps. lxxx. 14–16; lxxxv. 6, 7; cxxii. 6; Isa. lxii. 6, 7; lxiv. 1, 2; Jer. xiv. 20, 21; Hab. iii. 2; Matt. vi. 10.

TOMLINSON.

SAYINGS AND DOINGS OF THE LITTLE FOLKS.

—Artemus Ward, when in London, gave a children's party to which one of John Bright's sons was invited, and from which the youth returned aglow with delight. "Oh, papa," exclaimed the little Bright, when asked by the great Bright whether he had enjoyed himself, "Indeed I did; and Mr. Browne gave me such a nice name for you, papa." "What was that?" inquired the father. "Why, he asked me how the gay and festive cuss, the governor, was," replied the child.

—A clergyman, addressing a Sabbath-school, attempted to force the idea that the hearts of the little ones were sinful and needed regulating. Taking his watch and holding it up, he said: "Now, here is my watch; suppose it does not keep good time—now goes too fast, and now too slow—what shall I do with it?" "Sell it!" shouted a youngster.

—At a Sabbath-school a teacher asked a little boy if he knew what the expression "sowing tares" meant. "Courth I do," said he, pulling a part of his trousers around in front. "There's a tear my ma sewed. I teared it when I was sliding down hill."

—"Sonny," said a mother to her hopeful, "if boys were half as patient in acquiring their studies as they are in learning how to skate, they would be perfect angels." "That's so, mamma," said the boy, "but they wouldn't have near so much fun."

—INTELLIGENT HOUSEMAID. "Oh, please, miss, there was a young gentleman called when you was out. He didn't leave no card, miss; but I can show you who he is, 'cause there's three of his photygraphs in your album."

—"Mamma," said a thoughtful youngster the other day, "how old shall I be next birthday?" "Six, my son, if you live." "Well, suppose I don't live, can I go right on having birthdays, like George Washington?"

—LADY TEACHER. "Stephen was the first martyr. Now which of you can tell me what a martyr is?" GROCER'S SON. "Please, ma'am, I knows; 'marters is them red things as hangs in father's shop."

—A boy, as he turned to his uncle, and pointed to a picture, said: "Uncle Ned, what is that?" On being told it was a whale, he looked at it again, and said: "Doesn't he sneeze an awful long way?"

—"Why, Sammy," said a father to his little son, "I didn't know your teacher whipped you Friday." "I guess," replied Sammy, "if you'd been in my trowsers, you'd a know'd it!"

—A little boy having broken his rocking-horse the day it was bought, his mother rebuked him. He silenced her by inquiring: "What's the good of a horse till it's broke?"

—Jimmy says he doesn't understand all this fuss about worked slippers. He doesn't like to receive slippers worked by his mother.

—"Mamma, do you know what the largest species of ant is? You shake your head. Well, I'll tell. It's an elephant."

—AUNT (in alarm). "Surely you've eaten enough, haven't you, Tommy?" TOMMY (in doubt). "I-I-feel me."

WIT AND WISDOM.

—A preacher in one of the fashionable London churches is reported to have said, "St. Paul remarks, and I *partially* agree with him." This reminds one of the judge who, in sentencing a man to death, observed, "Prisoner at the bar, you will soon have to appear before another and *perhaps* a better Judge."

—A wit was dreadfully bored by a stupid fellow who persisted in talking to him on natural history. "There's the oyster," at last said the bore; "what's your notion as to the idea that the oyster is possessed of reason?" "I think it may be true," said the wit, "because the oyster knows enough to shut its mouth."

—"An' how far might a square be?" said a patriot stranger to a patriot driver on a Market street car. "Sure an' if ye was a Philadelphian like meself, yo would know it was to the next corner." "An' is it, thin," said the patriot stranger, "fwhat we New Yarkers call a block?" "An' it is."

—THE NEW COOK (on receiving "short" notice to leave, with a hint that she has given a false character.) "An' is it me false character ye're after castin' in me teeth? As if I'd be bringing me true character wid me to lose it in *your* dirty service!"

—"Represent me in my portrait," said a gentleman to his painter, "with a book in my hand, and reading aloud. Paint my servant, also, in a corner where he cannot be seen, but in such a manner that he may hear me when I call him."

—A gentleman at a public dinner the other day led off his speech with, "I remember the first day of my life" (roars of laughter greeted this assertion, but matters were smoothed as he continued) "that I received a letter," etc.

—An exchange asks, "What are our young men doing?" We can't answer for the rest of the country, but around here they are engaged mainly in trying to lead a nine dollar existence on a seven dollar salary.

—A lady gave recently the following opinion of a nice young man according to her own thinking: "Oh, I think he'd make an excellent stranger—one that you'd never become acquainted with, you know."

—Men, says Adam Smith, are naturally unsentimental. A man will scoop the inside out of an egg without thinking that the mother of that egg is perhaps a hundred miles away, in the rain.

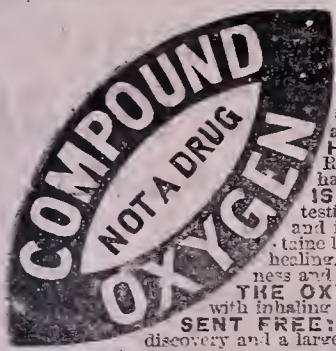
—"Yes," said a distinguished French politician, "I visit M. Thiers occasionally now, for he is troubled with bronchitis, and between two fits of coughing one can sometimes get in a word."

—A queer temperance pledge was once circulated in Russia. It bound the signers to abstain from brandy till brandy should be better and tolerably cheap.

—An Irishman having been told that the price of bread had been lowered, exclaimed, "That is the first time I ever rejoiced at the fall of my best friend."

—"Lunatic fringe," is the name given to the fashion of cropping the hair and letting the ends hang down over the forehead

—A man can bear any trouble without giving security.



A NEW TREATMENT for **Consumption, Asthma, Bronchitis, Catarrh, Dyspepsia, Headache, Debility, Neuralgia, Rheumatism,** *and all Chronic and Nervous Disorders.*

ACTS DIRECTLY upon the great nervous and organic centers, and *cures by a natural process of revitalization.*

HAS EFFECTED REMARKABLE CURES, which are attracting wide attention.

HAS BEEN USED BY Rt. Rev. John J. Keane, Bishop of Richmond, Va., Hon. Wm. D. Kelley, T. S. Arthur, and others, who have been largely benefited, and to whom we refer *by permission.*

IS STRONGLY ENDORSED: "We have the most unequivocal testimony to its curative power from many persons of high character and intelligence."—*Lutheran Observer.* "The cures which have been obtained by this new treatment seem more like miracles than cases of natural healing."—*Arthur's Home Magazine.* "There is no doubt as to the genuineness and positive results of this treatment."—*Boston Journal of Commerce.*

THE OXYGEN HOME TREATMENT contains two months' supply, with inhaling apparatus and full directions for use.

SENT FREE: a Treatise on Compound Oxygen, giving the history of this new discovery and a large record of most remarkable cures. Write for it. Address

ADMINISTERED BY INHALATION. Drs. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia, Pa.

The "Lutheran Evangelist"

Is Published Weekly by the

EVANGELICAL PRINTING CO.

TERMS:—One Dollar and Sixty-five Cents per year, including postage. One Dollar for 6 months

To Ministers and widows of Ministers and Theological Students One Dollar and Forty Cents, per annum. *A liberal discount to authorized agents.*

The Lutheran Evangelist

is designed to meet a want long felt in the Church for a cheap Religious Family Paper.

The main object in its publication is to assist the Christian worker with suggestions in regard to Christian work, and to urge and encourage all to work for the Master.

Also, **Sunshine & Shadow,** a live monthly Sunday-School paper; $14.00 per hundred per year.

Any one desiring sample copies of either paper will please address EVANGELICAL PUBLISHING COMPANY, BELLEFONTAINE, Logan County, Ohio. Samples free.

Any person sending names of subscribers or money, should address Rev. W. H. SINGLEY, Bellefontaine, Ohio.

Send Bank Drafts or Post Office orders. When this is not convenient, send money in Registered Letters. We cannot be responsible for money sent through the mail when the letters are not registered.

$72 A WEEK. $12 a day at home easily made. Costly Outfit free. Address TRUE & Co., June 1y. Augusta, Maine.

ORGAN BEATTY PIANO

NEW ORGANS 125 Stops, 3 set Golden Tongue Reeds, 12 Stops, 2 Knee Swells, Walnut Case, warnt'd 6 years, Stool & Book $98. New **Pianos,** Stool, Cover & Book, **$143** to **$255.** Before you buy be sure to write me. Illustrated Newspaper sent **Free.** Address **DANL. F. BEATTY, Washington,** New Jersey.

Missionary Institute.

The Scholastic Year is divided into Three Sessions of Thirteen weeks each.

Fall Session Commences August 21.
Winter Session Commences Nov. 20.
Spring Session Commences March 5.

NOTE.—The Winter Session will consist of Fifteen weeks, including a Vacation of two weeks at the Christmas Holidays.

For further particulars in regard to Course of Study, Expenses &c., address Rev. P. BOIXN, Selinsgrove, Snyder County, Pa.

A Theological Department is also connected with the Institute for information in regard to Course of Study and Terms of admission, address, REV. H. ZIEGLER, D. D.

Teachers and STUDENTS $50 to $100, or $200 per month, during VACATION. For full particulars, address,

J. C. McCURDY & CO., Philadelphia, Pa.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co. June 1y. Portland, Maine.

THE SEVEN CALUMNIES

A CONTROVERSY BETWEEN

Rev. P. ANSTADT

—and—

Father THOS. McGOVERN.

(Roman Catholic Priest.)

—on—

TRANSUBSTANTIATION, PURGATORY SALVATION BY WORKS, INFALLIBILITY OF THE POPE, POLITICAL INTRIGUES, PAPAL BULLS, and BIBLE BURNING.

SECOND REVISED EDITION.

Published at the office of - THE TEACHERS' JOURNAL

For 15 cents it will be sent free of postage to any designated address.

EXAMINE YOUR LABELS.

The labels on the JOURNALS show how far each subscriber has paid. It is therefore not necessary to write to us for information in regard to indebtedness for subscription: each subscriber can easily see and calculate how he stands and what he owes. We were at considerable expense to procure this mailing arrangement, and we hope all our subscribers, who get the Journal addressed to their own names in the post-office, will take notice of it, and send the subscriptions, if they are in arrears, and when the time is expired, to pay in advance by sending 56 cts. Small sums can be sent in postage stamps, but where a number of persons in the same place wish to send in their subscriptions, it can be sent in bank notes, registered letters, Post office orders, or check on bank.

After you have sent the subscription, look for a change on the label of your next Journal: that will be your receipt.

The above does not apply to those who get the Journal in clubs.

ROYAL ST. JOHN SEWING MACHINE.

THE ROYAL ST. JOHN SEWING MACHINE possesses advantages, and superior merits that cannot be claimed for any other machine, among the following are a few of the

NEW & VALUABLE IMPROVEMENTS:

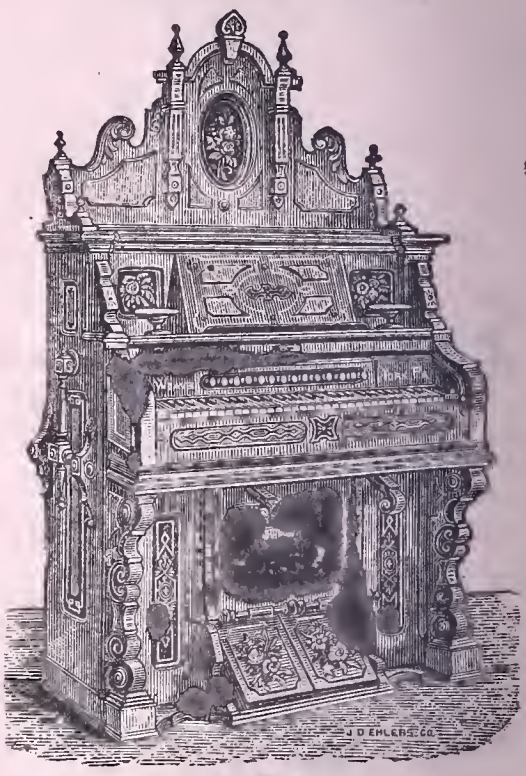
It has a large high arm.
It has a feed on both sides of the needle.
It has an oil cup around the needle bar to prevent the oil from soiling the goods.
It has a self-setting needle, it cannot be set wrong.
It has an open shuttle that requires no threading through holes
The shuttle need not be taken out of the machine, either to thread it or wind the bobbin.
It has no holes to thread through or the entire machine, except the eye of the needle.
It makes no difference whether the machine is run backward or forward, it sews just the same either way, without breaking thread or changing the stich, and the goods will always move from the operation, either way the machine is run; this desirable feature is secured by *Simplifying* the machinery, a complicated machine cannot run both ways.
It has no springs to wear out, no cogs to break and no irregular cams.
It has fewer bearings and less friction than any other machines.
It makes a beautiful, round, full stich, is very light-running, and sews equally well on light or heavy goods.
The patent work box and yard measure are most practical and convenient improvements in the furniture of this machine.
Do not fail to see this machine and examine it for yourself.
Agent wanted in YORK and ADAMS CO'S, PA., and CARROLL, BALTIMORE and HARFORD CO'S, MD.

Address **M. E. HARTZLER, Gen'l Agt.,**
No. 9 E. Market St.,
YORK, PA.

☞ We have had dealings with MR. M. E. HARTZLER for a number of years, and found him perfectly reliable. We have also used the St. Johns Sewing Machine in our family, and regard it as the best that is made.

P. ANSTADT.

THE CELEBRATED YORK COTTAGE ORGANS



ARE
ORIGINAL IN CONSTRUCTION,
PERFECT IN MANUFACTURE,
BEAUTIFUL IN DESIGN,
POWERFUL IN VOLUME OF TONE,
SWEET IN QUALITY OF TONE.

A good Agent wanted in every County.

A liberal discount to persons who buy direct.
TERMS: part cash, and
BALANCE IN $5.00 MONTHLY PAYMENTS.

CATALOGUES & TERMS.
SENT FREE UPON APPLICATION.

Address, J. O. WEAVER,
MANUFACTURER,
304 West Market St., York, Pa.

State where you saw this advertisement.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of *Copper and Tin*, mounted with the best *Rotary Hangings*, for *Churches, Schools, Farms, Factories, Court-houses, Fire Alarms, Tower Clocks etc. Fully Warranted.*
Illustrated Catalogue sent Free.
VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.